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**CURRENT HISTORY OF THE CHURCH.**  
In filling up this department of our paper, which we think may be made a highly interesting one, we shall glean from all the periodicals of the church. The weeklies are as follows:

1. The *Christian Advocate and Journal*, at New York, edited by Dr. T. E. Bond, and Dr. George Coles. This is the leading official organ of our church, and is able and spiritedly conducted. The senior editor, Dr. Bond, is a veteran Methodist, and a veteran controversialist, especially in the cause of the church. He has done his efficient service in days past. He troubles his opponents in controversy almost equally by the clearness and force of his arguments, and the keenness of his good humor satire. The Doctor will doubtless find ample scope for his unrivaled powers in the position which he occupies, for some time to come.

2. The *Western Christian Advocate*, Cincinnati, O. This paper is still under the management of our old and highly valued friend, and former preceptor, Dr. Elliott. He furnishes a grave, dignified, and well conducted sheet. He does not propose to enter into the great controversy now agitating the church, but he perceives he furnishes his readers with historical facts and important documents bearing on the subject.

3. The *Southern Christian Advocate*, Charleston, S. C. We are not so well acquainted with this paper as with some others. We judge the editor, Rev. W. M. Wightman, to be an able and learned man, a good writer and a high toned Southern in his feelings; and, from what little acquaintance we formed with him at General Conference, amiable and dignified in his manners. He is also supported in his labors by a number of distinguished men, such as Drs. Capers, Longstreet, Few, and others. To the Southern Christian Advocate, therefore, we may look for a clear exhibition of southern views, and an able defence of southern rights and institutions.

4. The *Richmond Christian Advocate*, edited by Rev. L. M. Lee. We had an opportunity of becoming slightly acquainted with Dr. Lee at New York. Indeed, having enjoyed the advantages of a former sharp editorial quarrel, we did not need the formalities of an introduction, but were the best friends imaginable "on sight." So also of Dr. Smith. The Richmond Christian Advocate is conducted with great ability and zeal; its editor is an able writer, and not inclined to shun controversy. He and Dr. Bond have some close thrills.

By the way, we must do brother Lee the justice to say, for the information of Dr. Bond, and all concerned, that he assumed the position of a great reputation in his own Conference for good nature. This fact brother Lee will excuse us for making known abroad, inasmuch as he very modestly conceals it in his editorials. He writes sharply. But we know that this is not always an indication of bad temper. One of the best natured men we know, (in our Conference,) writes savagely. The secret of the matter, we presume, is, that a good natured man takes hard knocks himself with such impermissible composure, that he imagines others able to bear them with like good humor, and hence knocks away.

5. The *Southwestern Christian Advocate*, at Nashville, Tenn., edited by Rev. J. B. McFerrin. With brother McFerrin, as an editor, we have not much acquaintance, as he was not in the editorial corps when we formerly occupied the chair; but from what little we do know, we have formed a very favorable opinion of him and his paper. He has certainly been very successful in his labors, his paper having greatly increased its circulation under his management. Our brief acquaintance with him at New York, gave us a high idea of his character and talents. He produces an excellent sheet. We judge him to be firmly southern in his views and feelings; but liberal and kind to those who differ from him. His speeches and editorials have frequently a species of humorous satire.

6. The *Northern Christian Advocate*, at Auburn, N. Y. This paper was received under the patronage of the General Conference at its last session, and Rev. Nelson Rounds elected editor. Brother Rounds is a new editor, but enjoys a very fair reputation as a writer. The first article in the last Quarterly Review is from his pen. The few numbers of his paper which have come to hand give indications that it will take a high rank among our weekly sheets. We wish him great success. He professes himself firmly anti-slavery; but not abolition in his sentiments. He does not propose to enter into the great controversy between North and South, and appears pacific and liberal in his spirit and views.

These, with the addition of our own, are the General Conference papers of our church.

7. *Zion's Herald and Wesleyan Journal*, Boston, Mass., Rev. Abel Stevens, Editor. This is the organ of New England Methodism, and the oldest Methodist paper in the country. It was at one time connected with the Christian Advocate and Journal. Brother Stevens' abilities and tact as an editor are unsurpassed. Zion's Herald is an old favorite of brother Stevens, since under the management of brother Stevens, who has battled firmly, ably, faithfully, and successfully for Methodism and its institutions against the "Radio-Abolitionism" of that region. We think his labors have produced a firm attachment to the Methodist Episcopal Church, its government and institutions, than previously existed in New England. This paper, in our opinion, has done great good within the last few years. It is decidedly anti-slavery in its tone, though the editor does not take much part in the controversy himself. He devotes a department of his paper to the discussion of the subject of slavery, which is mostly carried on by his correspondents. He proposes, if we understand him, to devote less attention, in future, to this kindred subject, and to devote more to the controversy chiefly in the hands of others for awhile. It might be well enough for New England Methodism, if possible, to repose for a season from agitation and heated controversy, and ever-varying novelties. Great zeal has for what she conceives to be righteousness; and herein we commend her; but there are other graces and virtues besides contention for the faith and for the right—other virtues less showy, but none the less important, which it is well not to forget in the excitement of this bustling age—stability, quietness, peace, good will, and brotherly kindness, with kindred graces. We would whisper in the ear of brother Stevens and our New England friends that many of our western and middle brethren are somewhat fearful that if we lose the balancing power of the south, where, in church matters at least, there is an inclination almost to an oriental immobility, that the fertility of New England genius, fruitful in "notions" and expedients, may give us no rest either for flesh or spirit. Now we (i. e., the editor) hope for better things, though we thus speak; and we want brother Stevens and New England to furnish us with abundance of matter-of-fact arguments to quiet the apprehensions of our more fearful friends.

8. The *Christian Repository*, at Philadelphia, published by Orien Rogers, and patronized, we believe, by the Philadelphia and New Jersey Conference, is an interesting and valuable little paper. It is not so well known, acquainted with it. But we are not well enough acquainted with it to say more than that it is a paper of great value, and one that we should judge, however, that it sympathized somewhat with the south.

These, then, are to be the principal sources of information in filling up the department of current

history. Besides these we may gather some items of information occasionally from the "Methodist Protestant," "Western Recorder," "True Wesleyan," and others, which, as Charles Wesley used to say, may be regarded as our best friends, as they tell us very plainly of what they conceive to be our faults. Who was it?—some ancient prince, we believe,—that employed some person to perform the important service of reminding him of his faults, by way of balancing the flatteries which he received, and of preventing injury from that source. Such an important service do those best friends of ours perform, lest as "holy Willie," said,

"we over high and proud should turn  
Case [we're] not able to give."

A very meritorious work that, and one which should be fully appreciated!

In undertaking a task of this kind, we trust we are fully sensible of the difficulty of performing it with candor and impartiality. There is danger of doing justice to the one side or the other. We are so apt to undervalue the arguments of our opponents in opinion, and to misconstrue their doings, that, when there are two or more parties, it requires great watchfulness and care not to misrepresent. Now, all that we can promise touching this point, is, that we will do our best to avoid injustice and partiality in representing facts and arguments. And, if at any time, we fall into error, we will be ready to make corrections when they are pointed out. In connection with this, our readers may bear in mind, that though we chronicle events transpiring both in the north and south, we are decidedly northern in our views and feelings. We voted with the Federal electors in the case of Bishop Andrew, and of F. A. Harding, and we have seen a sovereign for each of the missionaries; I will be interwoven with their efforts; this society would soon be released from difficulty. We are stewards, and we shall be called to account for the words we speak, the thoughts we think, and the actions we perform. O, to give up our account with joy! Some people are in agonies over their dying bed, and some are filled with joy and peace in believing. Depend upon it, not a blush will rise on your cheek for any thing you have done for God; not a bitter reflection on that account will be in your bosoms on that great and awful day in your history. Let us come to the help of this society. A sovereign for each of us would relieve the society from all embarrassments. I do not like the word embarrassed; I never was embarrassed in my life. I do not like to have any society embarrassed. We could set it free if every heart and every hand were occupied in doing something for it as the Lord our God has prospered us. Let us enter into the spirit of the apostolic exhortation, "Be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain, and shall not be in vain in the Lord."

**SUNDAY SCHOOL FACTS.**

Mr. Knill, lately a missionary in Russia, narrated the following facts at one of the London Anniversary, in May, 1844.

"I, God ever shines upon innocence; but if we put forth the feeblest effort to glorify him, he will shine upon us, and make us shine. You have two thousand Sunday school teachers—whom shall we dismiss? Sunday school teachers are some of the most interesting people in the world. They take hold of infant minds, and direct little children to the Lamb of God that taketh away the sins of the world. What blessedness has been connected with our Sunday schools! I was a Sunday school teacher, and I look back to those days as amongst the finest and the happiest of my life. I was anxious that the children should be converted. I was a young disciple when I began to be a Sunday school teacher; and it is a fine thing when youthful piety is devoted to teaching. Youngful piety fills the heart with love, and zeal for God. I did not see the fruit of my exertions at the time, but after I had been about twenty-three years I was preaching in London. At the close of the service, a man, dressed as a sailor, came into the vestry and spoke to me. His face was burnt with the beams of the sun, and his cheeks were weather-beaten with the storm. 'Do you know me?' 'No; I never saw you to my knowledge.' 'I was one of the boys in your Sunday school.' 'O! you have grown a great deal since that—what was your name?' 'He told me. I remarked, 'There were two brothers; one was Sammy, and one was Johnny.' 'I am Johnny; I am glad to see you; what is your occupation?' 'I am occupied in the sea-faring life. I am captain of a vessel.' 'Well, captain, I am glad to see you. How are you going on with regard to your voyage to eternity?' The tears gushed from his eyes, and he said, 'I hope I am going on well. I carry a Bethel flag with me, and when we come to a strange port I hoist it, so if we have any praying sailors there; and if so, we have a word or two to them.' I inquired, 'Where did that good work begin?' 'I can trace up my religion to the school. It was the interrogatory system, and I mean to keep it. 'Do you know of any other boys that were in the class?' 'Yes, one; one is a Baptist, and the other a Churchman. We have been comparing log-books, and we can trace up all our views of religion to the Sunday school.' 'I, I went to Bedford, the place where I labored as a Sunday school teacher, to preach. At the close, I said, 'If any of the boys that were in my class of old are living, I shall be glad to see them at nine to-morrow morning. If they are going on well they will be glad to see me; and if not they will be ashamed.' O! what a dreadful thing it is when one man cannot look another in the face! A few minutes before nine o'clock, a very respectable man came and requested to see me saying, 'You invited me to come and see you.' 'Are you one of the boys that were in my class?' 'I am.' 'How are you going on?' 'I am a local preacher among the Methodists. I am telling them every Sunday what you used to tell me in the corner pew.' To give a Methodist some good thoughts is a good thing. I believe that, by this time, we should have been half heathens if John Wesley had never been here. Then came another. 'Were you one of my boys?' 'Yes.' 'What business are you?' 'A sail-maker.' 'How are you going on?' 'O! I ran far away from God after I grew up; but amidst my most depraved nights and days the conviction would come upon me. But what particularly attracted my attention was a *Namidian still alive, lying upon a dead Roman. The nose and ears of the former were miserably torn; for the Roman having his hands so disabled that he could not use his arms, had risen from anger to fury, and expired tearing his enemy with his teeth.*

Here is the spirit of war; and hereafter I will quote a few cases to show what passions it excites, what habits it forms, what influence it exerts on the entire character. The lesson, though sad, will be salutary; a terrible commentary on the depravity of man and the unutterable wickedness of war.

**A VETERAN MISSIONARY.**  
Mr. Kohlhoff had attained the age of eighty-one years, ten months, and four days, and was in the fifty-eighth year of his ministry. I need not mention any particulars, as the deceased was well known from the days of the Rev. Christian Frederick Schwartz, whose pupil he was since his first year, and afterwards he became his assistant as catechist for some years, and later his fellow laborer, after having received Lutheran ordination at Tranquebar fifty-eight years ago. This venerable man, who has been spared for so unusually long a period, (for a European in India) well deserved the appellation of the Oetogenarian patriarch of India, as our esteemed Diocesan was pleased to call him. Our excellent Metropolitan called him one of the pillars of the Indian Church; his fame was indeed throughout all the churches. For some years he was the only missionary clergyman in the south of India, and the care of all the churches came upon him daily. All the present mission stations, including Tinnevely, were at one time committed to his charge. He has preached Christ crucified as well in the Lord's vineyard as also in the desert. Thousands who never heard the name of Christ were, through his instrumentality, brought out of darkness into his marvellous light. God has indeed wonderfully protected him for the benefit of

his church; for at one time, when Trichopoly was to be besieged by Tippos Sultan, he happened to be living in the fort of Trichopoly. He was always travelling about from village to village, excepting the latter few years, and his name among the poor villagers is held in great veneration. The latter twenty years his labors were confined to Tanjore and its neighborhood, and although he was rather weak, sometimes, particularly during the hot season, still he continued to do his Master's work.—London Record.

**THE INFIDEL ON HIS DEATH BED.**  
The writer of this was called about mid-day to visit a young man in the last moments of life. He was a professed infidel, and refused any spiritual help, or the services of a minister. On entering the room—the scene was truly awful—the young man was dying—near the bed sat his widowed mother and sisters. He was struggling to hide his fears and appear calm and collected in the conflict with death. As I approached him the window was slightly opened to admit sufficient light; he turned towards the window, and his eye for a moment rested on it; it was only a moment, however, for he was quickly turned away, and his face towards the wall, seemed determined to prevent my conversing with him. I took his hand, he withdrew it; I asked him to look at me and talk about his lower end—he groaned and hid himself beneath the bed clothes; again I held his hand and by gentle force turned him towards me. His countenance was tinged, his features good, his appearance indicated twenty or twenty-one years of age. Shall I pray with you, my friend? No, no, no, said he, I don't believe in prayer. Shall I read a portion of God's holy word? No! oh! don't worry me; I don't believe in the Bible; why add to my sufferings with such things?—I tell you I am an infidel, and all I ask is to be left alone. Do you know you are dying my young friend? Yes! I know it well enough—I never shall see that sun rise or set again—I wish it was over—I wish I was dead—I wish you would leave me, I did not send for you—Mother, mother, send this man away; it is useless to talk with me. O! my boy, cried the almost heartbroken mother, do listen to the word of truth, you will soon be beyond its reach—you are fast hastening to the judgment—O! my child, 'tis a fearful thing to meet God unprepared; her sob choked her utterance. I knelt by his side and prayed for God's Spirit to bring the wanderer back. He rolled and tossed in his bed and constantly interrupted me during prayer. I then read from the Bible such verses as I thought would lead his mind to right reflection.

He hid his face, placed his fingers in his ears, begged me to desist, and groaned so audibly as to alarm those in the room. After several ineffectual attempts to get him into conversation I rose to leave the room. As I passed towards the door I grasped his hand, and said, Farewell, my friend—he raised his eyes toward me and seemed to be willing to listen. Suppose, said I, we were on board a ship together, and in some violent storm the ship was wrecked—I had secured a plank, and as I clung to it for safety, refused to let you take hold. What would you think of me? Think of you? said he, I would think you were a selfish wretch. We have been wrecked—here, pointing to the Bible, is the plank on which I rest—the billows of death are riding over you, and will you lay hold before it is too late? Behold, I rest on the shoreless ocean of eternity; the voice of mercy may yet be heard—turn you for why will you die. Your infidelity is no security for such a storm. Think of your Savior, O! look to him as your only staff, your only sure support. He kept my hand; the tear started in his eye; his whole soul was centred in the gaze of agony. It is too late, too late; there is no mercy, no hope for me. I am lost, for ever lost!

Before the sun set his soul was in eternity, gone to the aid. At twelve years of age he left the Sabbath school, entered a printing office, associated with infidelity, drank the poison. At twenty, he was married to the daughter of a Unitarian. He lighted to cheer the darkness of the valley of the shadow of death. Young man, think of this sad story and flee from sin to holiness and God.—North American.

**PRESCOTT'S CONQUEST OF MEXICO.**  
Mr. Prescott possesses high qualifications and some peculiar advantages for the execution of such a work. He has a high sense of the obligation of an historian to explore every source of information relating to his subject; to spare neither industry, nor, we may add, expense, in the collection of materials; and his extensive acquaintance with Spanish literature, and the name which he has already established in connexion with Spanish history, have perhaps enabled him to command sources of knowledge unobtainable by an unknown author. In his disquisitions on the political state and the civilization of the Aztec kingdoms, he is full and copious, without being prolix and wearisome; his narrative is flowing and spirited, sometimes very picturesque; his style has dropped the few Americanisms which still jarred on our fastidious ear in his former work, and is in general pure and sound English. Above all, his judgments are unaffectedly candid and impartial; he never loses sight of the immutable principles of justice and humanity, yet allows to the Spanish conquerors the palliation of their enormities, to be drawn from those deeply rooted and mis-called Christian principles, which authorized and even sanctified all acts of ambition and violence committed by Europeans and Christians against barbarians and infidels.

His general estimate of the character of his hero appears to us singularly just. As an adventurer the bravest, the most enterprising, the most persevering, who set his foot on the shores of America; Cortes was, as a commander, rapid and daring in forming his resolutions; undaunted and resolute in their execution; beyond example prompt and fertile in resources; unappalled by the most gigantic difficulties; unshaken by the most disastrous reverses; accomplishing the most inconceivable schemes with forces apparently the most inadequate, and, as he advanced, creating means of success, and meeting the most desperate and hostile sources; and with a power of attaching men to his service which might almost look like magic. He combined under one discipline the rude and reckless adventurer, who began by thinking only of gold, but gradually kindled to the absorbing desire of glory; the jealous enemy who came to overthrow his power, and before long became its most steadfast support; the fiercest and most warlike of the natives, whom he bent not merely into obedient followers, but zealous and hearty allies. Avaricious, yet generous, and never allowing his avarice to interfere with his ambition; with address which borders close on cunning, reading men's hearts and minds, and knowing whom to trust and how far he was not without humanity, but when war was raging and as peculiar exigencies seemed to demand, utterly remorseless and utterly reckless of the extent of carnage, heaving down human life as carelessly as the blackwoodman the forest; and withal as stern a big game as Spain ever sent forth in cowl or in mail, to propagate the doctrine of the cross by the Mahometan apostleship of fire and sword.

**PEACE.**  
TWO MORE SCENES AFTER BATTLE.  
PREUSS EYLAU.—During the suspension of movements," says Wilson, "a few moments were left to contemplate the field of battle, and never did a more terrible spectacle present itself. FIFTY THOUSAND brave men since sunrise killed and wounded! and a great part, being struck by cannon shot, were exposed still on the ground without the means, without even the hopes of succor. Near fifty thousand men, lying dead, and exposed to the elements, were unable to keep the field, and about to leave their mangled comrades who were imploring their assistance and protection.

The Prussians found the best. They had provisions; but the Russians had no other substance than the frozen snow. Their wants had induced numbers during the battle to search for food in the adjoining villages, and the plain was covered with foraging parties passing and repassing.

The French left six hundred and fifty of their own wounded, and one hundred and fifty Russians, under the care of two surgeons, but without instruments or means of dressing, without provisions, and without food, and without shelter, almost every room. The burgomaster of Landsberg declared that ten thousand wounded had passed through his town. Although the soldiers and peasants had since the battle been continually employed in burying the dead, the ground was still covered with human carcasses; and parts of the roads towards Landsberg were literally paved with frozen and encrusted bodies which the returning cannon wheels had rather splintered than lacerated.

CANSE.—Let us now take an ancient specimen. "On the day after the battle," says Livy, "the Carthaginians began as soon as it was light to gather the spoils; and the sight of the carriage shocked even the enemy. Thousands of Roman horse and foot lay promiscuously, according as they had been killed in the battle or the flight. Some from among the slaughtered bodies rising up all over blood through the smart of their wounds by reason of the morning's frost, were killed by the enemy. Some who were found with their hands and thighs cut off, made bare their necks and throats, and begged them to let out the rest of their blood. Others were found with their heads buried in the ground, where it appeared they had dug holes for the purpose, into which they had thrust their heads, and suffocated themselves by throwing mould over them. But what particularly attracted every one's attention was a *Namidian still alive, lying upon a dead Roman. The nose and ears of the former were miserably torn; for the Roman having his hands so disabled that he could not use his arms, had risen from anger to fury, and expired tearing his enemy with his teeth.*

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**CHRISTIAN COURAGE.**  
Men may shout and make a great noise about religion when "in the house of their friends," or in a religious meeting, but I place but little value on all that. Show me the man that dares talk seriously and alone with the wicked and ungodly, that dares to rebuke sin in its very lurking places, both by word and deed, and I will show you a man that is doing good, and one whose influence tells on the consciences of those it ought to.

**TO PREACH WELL WE MUST LIVE WELL.**  
When a man delineates religion "not so much as the result of study and reasoning, as a matter of his own history; when he unfolds it with that impressive character of life and earnestness which accompany truths drawn from one's own bosom, he cannot be powerless. There is nothing vague and uncertain, nothing obscure or unintelligible in the speech of such an one. He presses earnestly to the speech of his object. His heart's desire is that his hearers may be saved. The power of that inward emotion he cannot conceal. Chains cannot bind it. Mountains cannot bury it. It thaws through the most icy habits. It bursts from the lip. It speaks from the eye. It modulates the tone. It pervades the manner. It possesses and controls the whole man. He is seen to be in earnest; he convinces; he persuades.

It is a most important service which religion has rendered not only to the churches of the pulpit, but to every department of Christian literature, by putting the faculties under the pressure and power of a grand motive. The heart of man must be pressed and welligh crushed before it will give out its wine and its oil. "Woe to me!" said Paul, "if I preach not the Gospel of Christ." He who would preach with force and effect, must subject himself to that religious sense of responsibility which is alone competent to bring into action every dormant faculty; and bear about him the solemn and weighty reflection that he watches for souls as one that must give an account. Whenever the heart and conscience exert their combined power in this direction, every talent will be employed; the whole man is urged to full and effective action. Cost such a man into prison, and like Bunyan, "ingenious dreamer," will he describe the progress of the soul to God; confine him to a bed of sickness, and like Baxter will he sweetly muse and write of the rest of the saint in heaven; blind his eyes in the night, and "celestial light" will shine inward, enabling him, like glorious Milton, to

"See and tell  
Of things invisible to mortal sight."

Fetter him with chains, and in the very presence of kings and governors, he will, like Paul, reason about a judgment to come; nail him to the cross, his heart will still palpitate with inextinguishable love, and his latest breath will be spent, like his Master's, in praying and speaking for other's good.—Watchtower.

**THE DEATH OF CHILDREN.**  
The death of the young and promising is one of the most affecting dispensations of providence. No bereavement, we suppose, inflicts so deep and painful a wound on the parental heart. We see the workings of a parent's emotions in the case of Jacob in the apprehended loss of two of his sons, when he said—"I have ye bereaved of my children. Joseph is not here, and Simeon is not, and ye will take Benjamin away." And David, too, when he heard of the death of Absalom, gave vent to the most bitter lamentations—"And the king was much moved, and went up to the chamber over the gate, and wept; and as he went thence he said, O my son Absalom! my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son!" What pungent feeling is indicated by such language!

Similar feelings are experienced in a great or less degree, by all who are called in the providence of God, to bury their offspring. As parental affection is the most intense, so, the severance of those ties that bind a parent to his child, must be more severe than the dissolution of any other connection. The hearts of parents are bound up with their children. They are a part of themselves—the bone of their bone, and flesh of their flesh. For them they live and labor—their happiness is daily studied—the days and nights of anxiety they have spent on their behalf are almost numberless. Nor does their solicitude terminate with the years of infancy and childhood. As they pass these periods of life, and enter more into the world, they are watched, if possible, with still more care—till stronger solicitude is excited. And as they advance still further in life, how many expectations of future usefulness and honor are indulged! No, busy fancy anticipates the future, and invests the beloved object with goals to gratify and elate parental feelings. So easily do parents flatter themselves that their offspring are, as yet, secure from death, that they anticipate nothing for them save protracted life, and usefulness, and pleasure.

Such are their children now-to-day, all, in regard to them, is pleasing and promising—nothing is apprehended to disappoint one hope, or frustrate one scheme. But alas! and circumstances and anticipations so cheering, a sudden change takes place. The bright sky is unexpectedly clouded—the bow of promise suddenly disappears! The object of so many anticipations is prematurely, and in the twinkling of an eye, cut down, and with it, the bright hopes of the moment are for ever obscured in the gloom of the grave! It is not surprising, then, that the parental heart should be shattered under a bereavement so unlooked for, so severe! No wonder that it should be found difficult to heal the wound which such a stroke has inflicted—or to be resigned to a dispensation so painfully trying!—What can supply the vacancy in a father's or mother's heart, which the death of a fond child has occasioned? Ah! nothing—the fond one can never return.

But there is consolation even under this infliction to bereaved parents—it is found not in impatient complaints, or in wild conjectures as to the reasons of this particular affliction, at this particular time; but in unreserved and humble resignation to that providence which has laid your comforts in the dust. Imitate the pious example of Job, who, when deprived of all his children at a single stroke, uttered no complaint; but recognizing the sovereignty of God in the bereavement, said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Yes; children are but his gifts—and in their removal by death, he only takes what he gave. If he imposes a debt of gratitude in the gift; he now no less imposes the duty of resignation to his sovereign will, in their removal.

How happy to realize, that all our changes, disappointments and losses, are permitted and controlled by an all-wise, benevolent and righteous Sovereign! O, blessed be the hand that gave,  
Still blessed when it takes;  
Blessed be he who smites to spare,  
Who binds the heart he breaks;  
Perfect and true are all his ways,  
Whom heaven adores, and death obeys.

For Zion's Herald and Wesleyan Journal.

**REMARKABLE OCCURRENCE.**  
We have in our possession the leaf of a folio Bible, turned on the four edges, which was found on Sabbath morning last, between the hours of five and six o'clock, in the number of a physician, Dr. Durkee, who keeps a private hospital at No. 26 Howard street, in Boston. It was doubtless conveyed from the scene of the fire which took place that morning in South Margit or Brighton street.

The circumstances are briefly these: The house was distant from the scene of the fire nearly half a mile; the leaf must have passed by the wall between it and a large mulberry tree which stood near, and entered the sleeping apartment of Dr. Durkee by an open window, passing one that was also open in the room directly above. But the most striking circumstance in the case, is the congruity of the sentiment of one of the chapters, contained on the leaf, to the house in which it found refuge. The leaf was from the Apocrypha, which was continually printed with the canonical Scriptures fifty years ago, especially in the folio copies. The following are several verses of the 38th chapter of Ecclesiasticus—which, with the 39th and 40th chapters, were mostly printed upon the leaf:

"Honor thy physician with the honor due unto him, for the uses which ye may have of him; for the Lord hath created him."  
"For of the Most High cometh healing, and he shall receive honor of the king."  
"The skill of the physician shall lift up his head, and in the sight of great men, he shall be in admiration."  
Another coincidence is found in the fact that the day before, the funeral of a stranger, who died in the house, took place. The sixteenth and seventeenth verses of the same chapter, read as follows: "My son, let tears fall down over the dead, and begin to lament as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial."  
"Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of; and then comfort thyself in thy heaviness."

We have no superstitious inferences to draw from this event. The circumstances, as we have detailed them, are all facts. It is one of those remarkable coincidences which sometimes occur in the particular providence of God, which according to the doctrine of chances could not be calculated upon in one of many millions of cases. It is more remarkable, even, than the incident which occurred at the great fire in New York some eight years ago, respecting the Methodist book establishment, and the leaf containing the verse, "Our holy and beautiful house is burned," &c., which was conveyed over to Long Island.—New England Patriot.

**SOUTHEY'S HABITS OF STUDY.**  
Southey says in 1807, and we know he might have said the same during thirty subsequent years. "I cannot do but one thing at a time; so sure as I attempt it, my head is sore. The business of the day haunts me in the night; and though a sound sleeper otherwise, my dreams partake so much of it as harass and disturb me. I must always, therefore, have one train of thoughts for the morning, another for the evening, and a book not relating to either for half an hour after supper; and thus neutralizing one set of associations by another, and having (God be thanked!) a heart at ease, I contrive to keep in order a set of nerves as much disposed to be out of order as any man's can be."

We believe that, from the same dread of over-excitation in the composition of poetry, which made Johnson give over rhyme altogether, Mr. Southey shunned to that species of arrangement and subdivision, carried out amidst such prevailing innocence of heart and habits, the demand made on the essentially poetical structure of nerve and brain was far too great; it could not be persisted in with impunity. Nay, in truth, his variation of tasks might have seemed as if he was in search of the over-excitement which he dreaded. There was a false and fatal stimulus in what he adopted as the substitute of repose. What a dreary twilight came after that bright day of rare genius and almost unparalleled diligence, we all know too well.

**SUNDAY SCHOOL TEACHING HONORABLE.**  
Rev. Dr. Baird, in his recent book entitled Religion in America, mentions the following facts, which are as creditable to our country as to the individuals of whom they are narrated. When will all those who desire to be considered great among men seek also to become useful?

The present distinguished Chancellor of the University of New York, (Mr. Frelinghuysen,) was the Superintendent of a Sunday School, when he held the office of Attorney General of his native State, and afterward when he was a senator in the Congress of the United States; he is a Sabbath School teacher still, and delights to associate himself with the youngest teachers engaged in that heavenly employment.

The Hon. Benj. F. Butler was a Sabbath School teacher, even while holding the distinguished office of Attorney General to the United States.

The late Chief Justice Marshall, and the late Judge Washington, both of the Supreme Court of the United States, and the former of whom it is admitted was the most distinguished jurist the country has ever produced, were warm friends and patrons of Sunday Schools. Both were in their day vice presidents of the American Sabbath School Union. Within five years of his death I saw Chief Justice Marshall march through the city of Richmond, in Virginia, where he resided, at the head of the Sunday Schools, on the occasion of a celebration.

And finally, the late President Harrison, who in his youth had been a rough and far from a religious soldier, but toward the close of his life became interested in the things that concerned his everlasting peace, taught for several years a class of young persons in an humble Sunday School on the banks of the Ohio; and the Sabbath before he left his home for Washington—there to become his country's chief magistrate, and, alas! within a month thereafter to die—he met, as usual, his Bible class.

**PEACE.**  
TWO MORE SCENES AFTER BATTLE.  
PREUSS EYLAU.—During the suspension of movements," says Wilson, "a few moments were left to contemplate the field of battle, and never did a more terrible spectacle present itself. FIFTY THOUSAND brave men since sunrise killed and wounded! and a great part, being struck by cannon shot, were exposed still on the ground without the means, without even the hopes of succor. Near fifty thousand men, lying dead, and exposed to the elements, were unable to keep the field, and about to leave their mangled comrades who were imploring their assistance and protection.

The Prussians found the best. They had provisions; but the Russians had no other substance than the frozen snow. Their wants had induced numbers during the battle to search for food in the adjoining villages, and the plain was covered with foraging parties passing and repassing.

The French left six hundred and fifty of their own wounded, and one hundred and fifty Russians, under the care of two surgeons, but without instruments or means of dressing, without provisions, and without food, and without shelter, almost every room. The burgomaster of Landsberg declared that ten thousand wounded had passed through his town. Although the soldiers and peasants had since the battle been continually employed in burying the dead, the ground was still covered with human carcasses; and parts of the roads towards Landsberg were literally paved with frozen and encrusted bodies which the returning cannon wheels had rather splintered than lacerated.

CANSE.—Let us now take an ancient specimen. "On the day after the battle," says Livy, "the Carthaginians began as soon as it was light to gather the spoils; and the sight of the carriage shocked even the enemy. Thousands of Roman horse and foot lay promiscuously, according as they had been killed in the battle or the flight. Some from among the slaughtered bodies rising up all over blood through the smart of their wounds by reason of the morning's frost, were killed by the enemy. Some who were found with their hands and thighs cut off, made bare their necks and throats, and begged them to let out the rest of their blood. Others were found with their heads buried in the ground, where it appeared they had dug holes for the purpose, into which they had thrust their heads, and suffocated themselves by throwing mould over them. But what particularly attracted every one's attention was a *Namidian still alive, lying upon a dead Roman. The nose and ears of the former were miserably torn; for the Roman having his hands so disabled that he could not use his arms, had risen from anger to fury, and expired tearing his enemy with his teeth.*

Here is the spirit of war; and hereafter I will quote a few cases to show what passions it excites, what habits it forms, what influence it exerts on the entire character. The lesson, though sad, will be salutary; a terrible commentary on the depravity of man and the unutterable wickedness of war.

**A VETERAN MISSIONARY.**  
Mr. Kohlhoff had attained the age of eighty-one years, ten months, and four days, and was in the fifty-eighth year of his ministry. I need not mention any particulars, as the deceased was well known from the days of the Rev. Christian Frederick Schwartz, whose pupil he was since his first year, and afterwards he became his assistant as catechist for some years, and later his fellow laborer, after having received Lutheran ordination at Tranquebar fifty-eight years ago. This venerable man, who has been spared for so unusually long a period, (for a European in India) well deserved the appellation of the Oetogenarian patriarch of India, as our esteemed Diocesan was pleased to call him. Our excellent Metropolitan called him one of the pillars of the Indian Church; his fame was indeed throughout all the churches. For some years he was the only missionary clergyman in the south of India, and the care of all the churches came upon him daily. All the present mission stations, including Tinnevely, were at one time committed to his charge. He has preached Christ crucified as well in the Lord's vineyard as also in the desert. Thousands who never heard the name of Christ were, through his instrumentality, brought out of darkness into his marvellous light. God has indeed wonderfully protected him for the benefit of

his church; for at one time, when Trichopoly was to be besieged by Tippos Sultan, he happened to be living in the fort of Trichopoly. He was always travelling about from village to village, excepting the latter few years, and his name among the poor villagers is held in great veneration. The latter twenty years his labors were confined to Tanjore and its neighborhood, and although he was rather weak, sometimes, particularly during the hot season, still he continued to do his Master's work.—London Record.

**THE INFIDEL ON HIS DEATH BED.**  
The writer of this was called about mid-day to visit a young man in the last moments of life. He was a professed infidel, and refused any spiritual help, or the services of a minister. On entering the room—the scene was truly awful—the young man was dying—near the bed sat his widowed mother and sisters. He was struggling to hide his fears and appear calm and collected in the conflict with death. As I approached him the window was slightly opened to admit sufficient light; he turned towards the window, and his eye for a moment rested on it; it was only a moment, however, for he was quickly turned away, and his face towards the wall, seemed determined to prevent my conversing with him. I took his hand, he withdrew it; I asked him to look at me and talk about his lower end—he groaned and hid himself beneath the bed clothes; again I held his hand and by gentle force turned him towards me. His countenance was tinged, his features good, his appearance indicated twenty or twenty-one years of age. Shall I pray with you, my friend? No, no, no, said he, I don't believe in prayer. Shall I read a portion of God's holy word? No! oh! don't worry me; I don't believe in the Bible; why add to my sufferings with such things?—I tell you I am an infidel, and all I ask is to be left alone. Do you know you are dying my young friend? Yes! I know it well enough







CAMP-MEETING AT PLYMOUTH, N. H.

A place having been selected in West Plymouth for a camp-meeting, and the time for its commencement having arrived on the 2d of Sept., there might be seen coming in groups from every point of the compass many desirous for Zion's peace.

The day was spent in getting to the place and building tents. In the evening, while the place was made to resound with prayer and praise, they were dedicated to the service of God. The clouds through the day presented appearances of rain; in the night they broke, and torrents of rain fell upon the encampment.

Those unacquainted with our arrangements at camp-meeting, might have regarded us as objects of great sympathy, while we could not avoid the language of the prophet, when he says, "They shall dwell safely in the wilderness, and sleep in the woods."

Morning came, and with it length; the clouds had passed away, and all around on the garb of cheerfulness and hope. After the social exercises, which were interesting, were concluded, we repaired to the tent to listen to the introductory sermon by our presiding elder, Bro. J. A. Spaulding. It was founded on James iv. 8. It was clearly shown how we might draw near unto God, especially in the use of the means of grace at camp-meeting. We were addressed in the afternoon by Bro. J. A. Spaulding, on the subject of the Christian's duty.

On Wednesday an increase of the congregation, — Preaching in the day and evening by Bro. L. Boyden, Aspinwall, E. Peaslee and the writer. Great victories were gained, and many happy witnesses could testify that "the blood of Christ cleanseth from all unrighteousness."

Thursday morning a love-feast was enjoyed. A feast indeed to many souls! A hundred arose in quick succession and testified to the goodness of God and his saving grace. Among this number were a few of the old fathers who had borne the burden in the heat of the day.

The spirit of the days of primitive Methodism, of the numbers that had fallen around them—but were led to rejoice in view of the mighty cloud of witnesses raised up to fill their place. All were happy, and the grove, for a great distance around, echoed and re-echoed with shouts of "Glory to God, Hallelujah!" At ten o'clock we were addressed by Bro. Scarratt from Luke xv. 15.

In the afternoon preaching by the presiding elder, after which more than 300 partook of the holy sacrament.

In the evening Bro. H. H. Hartwell preached from "Quench not the Spirit." The sermon was of great interest and solemnity, especially in the afternoon. Preaching by Bro. H. Hill, Jr., Aspinwall, M. Chase and J. Spaulding. A number of precious souls were saved as the results of this day's labors.

On Sunday morning we were called to the stand for the last time. Some remarks were made relative to the course of those denominated "Come-outers." We were exhorted to faithfulness in the cause of God, and reminded of the exceedingly great reward laid up for us in consequence of our faithful service.

That will let us as part.

was sung, and the throne of grace feelingly addressed in our behalf.

Then, amidst cries and shouts and groans, the parting hand was taken, and we separated to meet no more until the tide of time is swallowed up in the boundless ocean of eternity.

Although our meeting was not characterized by a great number of conversions, yet something like a score were made partakers of God's converting and reclaiming grace. The week and day were raised up and strengthened, many believers sanctified, and our hearts greatly encouraged.

Great peace and harmony prevailed among us, and we trust that scores and hundreds will have reason to bless God in eternity for this means of grace.

We tender our sincere thanks to the preacher of the circuit, Bro. Gould, and his brethren and friends, for the kind manner in which we were received.

By request, GEO. S. DEARBORN, Bath, Sept. 10, 1844.

QUARTERLY REVIEW.

Having been returned by the late General Conference to the position of editor of the Methodist Quarterly Review, I resume my labors with an increased interest in the success and usefulness of the Review. The circulation of this work must be extended, and I am happy to say that the agents have attained, if sufficient encouragement is given, to reduce the price so that the cost of the work will not be an objection in the minds of those who really appreciate it. But we must, in some way, more fully enlighten the preachers in the object. In my visit to the General Conference, as the fruit of my efforts, joined with those of Brother Lane, we received fifty-two new subscribers from among the preachers. This demonstration of the disposition of my friends to sustain the Review was one among many pleasing evidences that the spirit of the age is in favor of this increasingly useful and important journal.

Our history has always manifested great interest in the Review, and need not be asked to favor any movement in the Conference which will promise to it an increase of patronage. If they would set forth the claims of the work in the Conferences, and then permit the agent to call for subscribers, I doubt not many would be obtained. And when the preachers take and read the work they will be more successful in applying to the people; indeed we can scarcely expect those who do not take the work themselves will be very successful agents.

I hope the suggestion with regard to the agency of the bishops in helping forward the work will not be their deemed impertinent or obtrusive. It is my high respect for the men, and my confidence in their disposition to promote the high grade of moral and intellectual taste among our preachers and people, which inspire me with a confidence to invoke their aid in this work.

If we can raise the subscription list to four thousand by the first of January, I am informed by the agent, the price will be reduced. Or should the preachers make such exertions as to render such an eventuality certain at any time previous to that date, notice will be given of the reduction. Shall we look in vain for the efforts of the large towns throughout the country this work may be forwarded in packages, and save much of the expense of postage.

Subscribers will inform us whether they wish to receive their numbers by mail or otherwise.

G. LANE & C. B. TIPPETT.

NEW HAMPSHIRE CONFERENCE.

THE BIBLE CAUSE.

The following Reports were adopted by the New Hampshire Conference, and ordered to be published.

O. C. BAKER, Secy. of N. H. Conf.

The Committee to whom was referred the Bible Cause, offer the following Report. That our high estimate of the value of this noble institution prompt the following resolutions:

Resolved, That we have undiminished confidence in the integrity of the American Bible Society, and its auxiliaries, in the promotion of the cause of the Church of Christ by the diffusion of the holy Scriptures.

Resolved, That we deem it a high and important Christian duty, as well as a most delightful privilege, to do, as far as may be, in the operations of this institution, by prayer, effort, and contribution.

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THE SABBATH IN NEW YORK AND IN BOSTON.—There is a vast difference in the manner in which the Sabbath is observed in New York and in Boston. If we may rely on the statements of one well qualified to testify, at least twenty thousand people, say P. Willis, cross to Hoboken alone to pass the Sabbath—foreigners mostly, who have been in the habit of making it a holiday at home. There are four or five Sunday newspapers in New York, and Boston will support one. There are German balls in various cities in this city, on Sunday evening; and oyster shells, and the drinking places in all directions in the suburbs have overflowing custom on that day.—Ch. Wt.

A STRAIGHT WITH THE CATHOLICS OF EUROPE.—It is stated in the "American Protestant," that Ellen, a celebrated Roman Catholic author, is publishing a work, in which she will, in a very forcible manner, set up to the middle of the fourth century, and will trace the Roman Popes, nor even a claim set up for one. The work creates a great sensation on the continent. And the Catholics of Switzerland are much alarmed by the writings of Anna, a Catholic writer, who has just published a "History of the Catholic Church in Switzerland against Protestantism." He is firmly of the opinion that the supremacy of the Pope will be swept away, and a thorough reformation of the external economy of the Catholic Church effected.

THE DETROIT ADVERTISER announces the death of a representative and able member of the Senate in Congress from the State of Alabama.

REASON SUNDERS, Esq., senator elected to the N. C. Legislature, from the county of Johnston, died at his residence on Saturday morning last.

Judge Clemens, of Macomb Co., Michigan, was formerly a representative and able member of the Senate in Congress from the State of Alabama.

ALL PAID.—It is satisfactory to know that the Secretary of the Treasury has announced his readiness to redeem all the Treasury notes now in circulation, amounting to \$24,000,000, on the 30th of August.

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